

Newsletter

Lent 2021

Common Prayer Canada: Daily Prayers from the BCP

The “Common Prayer Canada” app, developed by the PBSC and released in Advent 2020, has been a great success, having been downloaded by nearly 1,000 users from the App Store and Google Play. The web-based version of the app has had an average of 25 unique visitors each day. The app has clearly struck a chord with Canadian Anglicans who are looking for innovative ways to support their prayer life during these difficult times.

Common Prayer Canada has received unanimous 5-star reviews on both the App Store and Google Play, with titles including, ‘Amazing’, ‘Superb’, ‘Wonderful’ and ‘the Perfect Prayer App’. Reviewers have expressed thanks for the way the app supports their prayer life and allows for flexibility with many customization settings. ‘Exactly what I needed’, said one reviewer.

A second reviewer praised the app for the Daily Readings tab, which allows users to access the propers of the day as a supplement to praying with a printed copy of the Prayer Book. A third expressed thanks that the app allows him to spend more time praying and less time getting set up and flipping through pages searching for readings.

The app has also received several endorsements from leaders in the Anglican Church of Canada including Bishop Michael Hawkins of Saskatchewan, Bishop William Cliff of Brandon and Bishop Joey Royal of the Arctic. The Ven. Pilar Gateman, Archdeacon of Calgary, comments: ‘It is wonderful to have a Canadian Prayer Book app. Though there are many prayer apps available, this one is an easy to navigate, intuitive and of course uses the familiar and beautiful language of the Prayer Book. Really lovely.’

These enthusiastic reviews demonstrate that the basic goals of the app are being achieved: to make the praying of the Daily Office from the Book of Common Prayer more accessible and introducing it to those who may be otherwise unfamiliar with the BCP or the Offices.

A major update to the app is being planned for this year, which will include the Ante-Communion liturgy with the epistles and gospels, supplementary material from the Book of Occasional Offices, a link to our new Daily Office podcast, a page to keep notes, and much more. We also have long-term hopes of adding Indigenous languages and audio recordings of musical settings for the Psalms and canticles.

If you have enjoyed the app and would like to contribute to its ongoing development, we invite you to click ‘Donate’ on the app’s side-bar menu to give through Canada Helps. You can also mail a cheque to our office in Charlottetown. Your support is greatly appreciated!

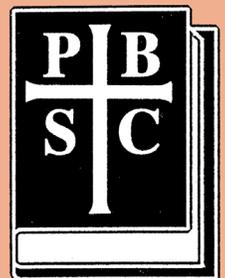
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Beyond the Liturgical Movement: *A new Prayer Book for the Anglican Church in North America*

(By the Rev'd Gordon Maitland, National Chairman of the PBSC.)

In June 2019 the Anglican Church in North America (ACNA) published a new Prayer Book for use throughout its various dioceses and affinity groups. It is being referred to as the “2019 BCP” and I will also use this shorthand when talking about this book. The Anglican Church in North America was founded in 2009 when those Anglican or Episcopal dioceses, parishes, bishops, clergy, and laity who disagreed with the blessing of same-sex unions (same-sex marriage), and could not in good conscience remain within the Anglican Church of Canada or the Episcopal Church, formed a new Anglican denomination that encompassed all of North America. The ACNA is not recognized as being part of the “official” Anglican Communion by the Archbishop of Canterbury or the Anglican Consultative Council, but some parts of the Anglican Communion (such as the Anglican Church in Nigeria) have entered into full communion relationships with the ACNA.

The 1928 American BCP and the 1962 Canadian BCP continue to be authorized for use in the ACNA, and so the 2019 BCP is, in some ways, a supplemental liturgical resource to be used alongside of those older books. However, it would be a mistake to assume that this book is in any way like the Book of Alternative

Services. A blogger on the website “Covenant”, Ben Crosby, has described the 2019 BCP as being “the first consciously post-liturgical movement Book of Common Prayer authorized by an Anglican ecclesial body”. What I want to do in this article is unpack this statement, because I believe that it points to the real significance of this new Prayer Book. Other authors have given a detailed critique of various parts of the book and I will refer the reader to these when appropriate. The entire 2019 BCP is available online at bcp2019.anglican church.net. Anglican Liturgy Press, ACNA’s publishing arm, has produced a cloth bound pew edition and a leather bound deluxe edition of the 2019 BCP for purchase, and these can be bought from the publisher or from online retailers such as Amazon.

The 20th century Liturgical Movement had a profound effect on all the liturgical changes that happened in the second quarter of that century, both in the Roman Catholic Church and in churches of the Reformation such as Anglicans and Lutherans. A useful summary of this movement, a chapter in *The Oxford Guide to the Book of Common Prayer*, has been written by John Baldovin, entitled “The Liturgical Movement and Its Consequences.” Although this movement had its origin in the Roman Catholic Church, it soon attracted the notice of Anglicans, in particular, the Anglican Benedictine monk, Gregory Dix.

His notorious volume, *The Shape of the Liturgy* (published in 1945), not only popularized ideas that were being circulated on the European continent at the time, it also introduced a number of his own pet liturgical theories, many of which were later proven to be untrue. *The Shape of the Liturgy* also included a chapter entitled “The Reformation and the Anglican Liturgy” which was highly critical of Archbishop Thomas Cranmer and his 16th century reforms, and this in turn prejudiced many Anglicans against the contents of the Book of Common Prayer.

From our vantage point at the end of the second decade of the 21st century, we can look back with a fresh perspective on the Liturgical Movement of the previous century. There was much that was good in the Liturgical Movement: the importance of studying the Patristic sources of liturgical rites, the insights that can be gained from an ecumenical approach to liturgical reform, and an emphasis on the active and intelligent participation of the laity in the liturgical rites of the church. Some of these concerns were in the minds of the 16th century reformers as well. However, there is also much that can be criticized in the Liturgical Movement: an arbitrary approach to the appropriation of ancient liturgical material, a narrow insistence that the historical-critical interpretation of the Bible was the only acceptable hermeneutic that could be applied to the Scriptures, and an

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unconscious and completely uncritical acceptance of Euro-centric Enlightenment modernity as the only philosophical standpoint from which to evaluate liturgical rites and Christian worship in general. Thus, much that had informed traditional Anglican liturgy – the use of pre-modern interpretations of Biblical passages, the theological emphases associated with the Reformation, a clear articulation of credal orthodoxy, the acceptance of a hierarchical organization of Church and State; together with the penitential character of many Anglican rites – was deemed to be offensive to the sensibilities of rational, enlightened, freedom-loving modern people.

Now, for the first time since the 1960s we have a prayer book that takes a new and faithful approach to liturgical reform. The task force which produced the 2019 BCP, in the words of Archbishop Robert Duncan, took “what was good from the modern liturgical renewal movement and also recovers what had been lost from the tradition”. The liturgical principles that inform the 2019 BCP can best be summarized by a sentence from the preface which is attached to the book: “The Book of Common Prayer (2019) is indisputably true to Cranmer’s originating vision of a form of prayers and praises that is thoroughly Biblical, catholic in the manner of the early centuries, highly participatory in delivery, peculiarly Anglican and English in its roots, culturally adaptive and missional in a most remarkable way, utterly accessible to the people, and whose repetitions are intended to form the faithful catechetically and to give them doxological

voice.” This is a prayer book which is unapologetically Anglican, while at the same time using the best of contemporary liturgical scholarship and ecumenical consensus.

A word needs to be said about the liturgical language used in the 2019 BCP. The book is completely in modern English, and uses many of the contemporary translations of texts and canticles that one would find in the Book of Alternative Services. One significant difference from what one would be used to in the BAS is that the response to “The Lord be with you” is rendered “And with your spirit”, which is a literal translation of the Latin and Greek originals. This versicle and response is what one can find in English translations of the Roman Missal since 2011, and it is what is said in any English translation of Eastern Orthodox rites. All of the Bible quotations in the 2019 BCP are from the English Standard Version of the Bible (ESV) rather than from the New Revised Standard Version (NRSV), the latter being the version favored by the Episcopal Church and the Anglican Church of Canada.

One of the most interesting and original aspects of the 2019 BCP is the Psalter. Instead of using an existing contemporary language version of the psalms (such as the one found in the 1979 American BCP or the Book of Alternative Services) the ACNA liturgy task force commissioned what is now called the Revised Coverdale Psalter. The Coverdale version of the psalms dates from 1535 and was the version of the psalter retained in the 1662 BCP, even though the epistles and gospels

were changed at that time to the Authorized Version of 1611. The Revised Coverdale Psalter changes the language (mostly the verb forms and pronouns) of the old Coverdale Psalter to contemporary English while retaining much of the vocabulary, cadence, and rhythm of the old psalter. Thus, the psalms feel and sound very traditional while at the same time being in modern English. A detailed description of this psalter can be found on the Covenant blog site here: <https://livingchurch.org/covenant/2019/05/07/acnas-renewed-coverdale-psalter/>.

As to the contents of the 2019 BCP, the book contains the full range of services that one would find in a traditional BCP, including an Ordinal for the ordination of bishops, priests, and deacons. The Office section of the book contains orders of service for Daily Morning Prayer, Noonday Prayer, Daily Evening Prayer, and Compline. Like the corresponding rites in the older BCPs, they are straightforward and easy to use. There is a section with Supplemental Canticles for optional use in place of the traditional canticles found in Morning and Evening Prayer, but their placement apart from the Offices themselves means that a worshipper new to these rites is not overwhelmed by too many options – a major problem that accompanies many of the services in the BAS. There are two eucharistic rites: one entitled, “Holy Eucharist: *Anglican Standard Text*”, and one entitled, “Holy Eucharist: *Renewed Ancient Text*”. These two eucharistic rites are, in fact, almost identical except for the eucharistic prayer. They are both similar in structure and content

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(except for being in contemporary English) to Rite I in the American 1979 BCP. The eucharistic prayer in the Anglican Standard Text is based on the one found in the 1637 Scottish BCP. This may seem like an odd choice, but it appears to have been the one most congenial to the different theological and liturgical streams found within the ACNA. The eucharistic prayer in the Renewed Ancient Text is, like Eucharistic Prayer A in the 1979 BCP and Eucharistic Prayer 2 in the BAS, based on the prayer found in the so-called Apostolic Tradition of Hippolytus. What is worthy of note here is that the 2019 BCP has only two eucharistic prayers to choose from, which is in stark contrast to the multitude of eucharistic prayers available to clergy in many churches of the Anglican Communion. In my own Diocese of Huron there are literally dozens of eucharistic prayers authorized for use. In the opinion of this author, such restraint in the number of available options is much to be commended. Using a very

limited range of different eucharistic prayers means that people get to know the prayers by heart which helps to shape and form their eucharistic piety in positive and healthy ways. It also means that there is more consistency in the eucharistic theology being presented to the worshipper.

There is no room in this article for describing all of the pastoral offices and services found in the 2019 BCP. I certainly urge the reader to explore this book online at the address given above. While I would not personally agree with all of the decisions that were made in regards to the 2019 BCP, it certainly marks a new and profitable way forward for future revisions of Anglican prayer books. It is good to keep this in mind, because the 2019 BCP has generated some conversations in the Episcopal Church in the USA in light of the fact that the 2018 General Convention of the Episcopal Church set up a task force that is supposed to report back as to how the 1979 BCP can be revised. There are already

voices in the Episcopal Church that are pointing out that the 2019 BCP can provide a model as to how a judicious and respectful appropriation of traditional Anglican liturgical forms is possible and desirable for the 21st century. In my opinion, if such an approach had informed the compilation of the Book of Alternative Services, we might have avoided many of the “liturgy wars” and controversy that erupted following the publication of that book.

It only remains for me to mention that the ACNA is in the process of developing a traditional language version of the 2019 BCP in which all of the services are rendered back into the classic liturgical prose of previous BCPs. This initiative is in response to the request of the clergy and laity of the ACNA for such a resource to be available. It profoundly moves my heart to see that there is still a demand for the prose of Archbishop Cranmer in these post-modern times. It gives hope to all those who love our Anglican heritage.

PBSC ANNUAL GENERAL MEETING

The Annual General Meeting of the Prayer Book Society of Canada will be held via Zoom on Saturday, May 15th at 2:00 pm EDT. Participants may join the meeting online via <https://us02web.zoom.us/j/81293946203>, or may dial in using one of these numbers: +1 438 809 7799, +1 587 328 1099, +1 647 374 4685, +1 647 558 0588, +1 778 907 2071, or +1 204 272 7920. The meeting ID is 812 9394 6203. The annual Chairman’s and Treasurer’s reports will be presented, and the meeting will elect up to twenty National Councillors.

Nominations are invited for the positions of National Chairman, Vice-Chairmen, Treasurer, Membership Secretary and Recording Secretary. Nominations for these positions must be received by April 30th, since these officers are elected by the National Council. Nominations are also invited for the positions of Councillor and Honorary President, and these may be either submitted beforehand or presented at the AGM. Nominees for all positions must be members of the PBSC, and nominations require a mover and a seconder, both of whom must also be members of the PBSC. Nominations are to be sent to the national Recording Secretary, Ronald Bentley, at 737 Hot Springs Way, Gloucester, ON, K1V 1W8 (rwbentley@sympatico.ca).

On Changing Lectionaries

(By the Revd. Jonathan Turtle)

On Sunday, January 31, 2021 the parish that I serve switched lectionaries. Up to that point, like most Anglican parishes in Canada, we followed the Revised Common Lectionary. But beginning with Septuagesima Sunday I made the decision to adopt the traditional Eucharistic lectionary of the Western church as we have received it in the Book of Common Prayer. (We had already been using the Prayer Book lectionary for the Daily Office.)

There are a few reasons why I made this change but I'll highlight just one for you today. It is the matter of biblical (il)literacy and its theological significance. Recent research by "Forward Movement", an organisation in the American Episcopal Church, revealed something that many of us know intuitively, namely, that Anglicans in North America have a tenuous relationship with the Bible. For example, of Episcopalians surveyed, just 14% said that they reflect on Scripture daily.

I imagine that the situation in Canada is comparable, though I have not seen similar statistics. It is borne out anecdotally anyway, as the time I attended a workshop for local Anglicans and witnessed someone confidently assert that in order to know God better we should look inward. After all, "the Bible says 'to thine own self be true'". To which one feisty octogenarian across the room responded, "That's Shakespeare!"

Biblical illiteracy is clearly a problem, but what does biblical literacy look like? Perhaps it is a matter of content and can be improved with a greater exposure to the Bible, its stories and its shape. This is part of the

motivation that lay behind the publication of a new lectionary by the Roman Catholic Church in 1970 that later went on to become the basis of the Common Lectionary and later still the Revised Common Lectionary. The new lectionary introduced a three-year rather than a one-year cycle and provided an additional reading for celebrations of the Eucharist, usually from the Old Testament. This meant that more of the Bible would be heard in church on Sundays.

However, I have come to believe that the real core of biblical literacy isn't simply a matter of quantity. To be sure, literacy does include and involve a greater familiarity with the content of the Bible but it is far more than that. Biblical literacy is the fruit not simply of a greater engagement with the Bible but a certain *form* of engagement. Just because one can read does not mean that one can read the Bible. Likewise, just because one has read the Bible does not mean that one has understood the Bible.

So, we must (re)learn *how* to read the Bible and to understand its theological significance, what it is and what it does. I believe that the truest way to approach the Bible is to do so as if one were approaching Jesus himself – to come with the conviction that Jesus meets us and speaks to us. Scripture, we might say, is the field in which the treasure of Christ is hidden. We must sell everything, buy the field, and dig! This is, after all, how the crucified and risen Jesus himself taught the disciples to read (Luke 24:27).

OK, back to the Prayer Book lectionary. "But these are written", says St John, not "so that you may become better acquainted with

Ancient Near Eastern history" or "so that you can learn how to be a good person" but "so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name" (John 20:31).

I contend that the ancient lectionary of the Western church – dating back one thousand years if not more – better "shows" us Jesus in the Scriptures. To borrow an analogy from Irenaeus, it accomplishes this by arranging the readings in such a way as to display the face of our Lord. Or, to mix my metaphors and borrow from Origen, the key to opening the door to one room of Scripture is hidden in another room of Scripture. As such the traditional Eucharistic lectionary teaches us to read Scripture rightly by doing so in light of Scripture's true end, an encounter with the risen and living Jesus himself.

I should add, in closing, that the two-point rural parish I serve is not a "Prayer Book parish". One of the points I serve has used the Book of Alternative Services exclusively since it was first published. The other point was a Prayer Book church up until about 2006 or so when an ambitious Englishman was determined to introduce a more contemporary liturgy. Even so, the Prayer Book survived and is used regularly every other Sunday.

My point is simply that one needn't be in a "Prayer Book parish" to make the change to the Prayer Book lectionary. Yes, there are a few technical kinks to be worked through but one may, and perhaps should, consider making the switch on the merit of what I've outlined above.

We are facing a crisis of biblical literacy even in the church.

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And yet there remains a deep and growing spiritual hunger among God's people. A hunger that only an encounter with God's living Word can satisfy: "for both in the Old and New Testament everlasting life is offered to Mankind by Christ" (Articles of Religion, VII).

When we gather on Sundays to offer our sacrifice of praise and

thanksgiving to God we ourselves are nourished by his Word. The proclamation of the Scriptures in worship is not simply instructive, historically or morally. It isn't even chiefly that. Rather it facilitates this encounter with the crucified and risen Lord. He is present with us, opening the Scriptures to us, reading them to us himself, and opening our minds to understand,

that we might know and love him. This, I believe, is the foundational conviction upon which the Prayer Book lectionary is built and which invites serious consideration.

(The Rev'd Jonathan R. Turtle is Incumbent of the Parish of Craighurst and Midhurst in the Diocese of Toronto where he lives, prays, and plays with his wife Christina and their four children.)

Ian Clive Robinson (April 17, 1937 – October 30, 2020)

(By the Ven. John Ferns)

Ian Robinson's death leaves a gap that will be hard to fill, in articulate advocacy for the continued use of the King James Bible (1611) and the Book of Common Prayer (1662, 1962) in Anglican worship. Robinson was educated at a Methodist Junior School (where his father led a Sunday school involving 400 children), at King Edward VI School, Retford, Nottinghamshire, and at Cambridge University where, studying under F. R. Leavis at Downing College, he received first-class degrees in both parts of the English tripos. He then taught English Language and Literature at Swansea University, Wales from 1961 to 1997. He was a Trustee of the English Prayer Book Society and a frequent contributor to its journal *Faith and Worship*.

Ian Robinson's best known book, *The Survival of English* (1973), in particular the chapter "Religious English", demonstrates how the New English Bible (1970) fails, in its language and style, to achieve the depth of meaning and belief attained by the King James translators. To replace "Save me, O God; for the waters are come up unto my soul" (Psalm 69, 1611) with "Save me, O God; for the waters have risen up to my neck!"

(NEB, 1970) is to substitute a contemporary cliché (up to my neck in it) for the spiritual Christian idea of 'soul'. Also, in "Religious English", Robinson shows how the new liturgies that led to the Alternative Service Book (1980) and the Book of Alternative Services (1985) were unable to approach the degree of convinced faith that Thomas Cranmer establishes in his 1549 and 1552 Books of Common Prayer. Of the Prayer Book's "Order for the Burial of the Dead", used at his own funeral, Robinson writes, "The 1662 Burial Service begins with one of the most challengingly hopeful assertions in the world. I am surely not the only person to have been struck dumb with wonder as the minister, advancing into the church followed by the very coffin, shouts 'I am the resurrection and the life, saith the Lord ...'. The tension between this statement and the presence of the corpse (unequivocally so called in the rubric of the 1662 book) is at the heart of the old service. A funeral is the occasion for asserting in the act of burying a corpse the possibility of making something of a life whose natural end is the grave".

Robinson's work on Anglican liturgy continued in *Prayers for the New Babel* (1984) and *Cranmer's*

Sentences (2003). In the latter, he challenges C. S. Lewis's view that where it is possible to love William Tyndale and Sir Thomas More it is hard to love Cranmer. Robinson writes, "That Cranmer can be loved is a fact I know from experience: I don't even find it very difficult." He then quotes Cranmer's letter from prison to Mrs. Wilkinson, "The true comforter in all distresses is onlie god thorow his sonne Jesus Christ. And whoever hath hym, hath company enough: althoe he were in a wilderness all alone. & he hath 20 thousand in his companie, if god be absent, he is in a miserable wilderness & desolation. In hym is all comfort & without him is none. Wherefore I beseech you seke youre duelling there, as you maye trule & rightly serve god & duell in him & have hym ever duelling in you." Robinson's comment is telling: "Criticism is not restricted to technicalities, and I say further that only a real man could have written this." Ian Robinson too was "a real man", one of the most intelligent, kind and generous men I have ever known.

Robinson's later work included the series *Coming to Judgement* (2001-06), the second volume of which was entitled *Who Killed the Bible?* (2006) in which he continued his critique of modern

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and contemporary Bible translations. His penultimate book was called *British Values and The Book of Common Prayer* (2017). In 2006, he republished, for the first time since 1859, and introduced the Tudor *Book of Homilies*. It was printed by Robinson's own Brynmill Press in collaboration with the Preservation Press of the Prayer Book Society USA with the help of the Society's Chairman, the Revd. Peter Toon. Robinson officiated at Peter Toon's committal service in Ryhill, Yorkshire in 2009.

Ian Robinson made three visits to Canada. The first was in 1985, when, as Hooker Visiting Professor at McMaster University, he spoke at McMaster, Brock and Dalhousie Universities. On that visit he attended a traditional Prayer Book Morning Prayer service at St James' Anglican Church in Dundas, Ontario, conducted by Canon Tom Crawford during his brief rectorship at St. James'. Ian expressed his satisfaction with the simplicity and sincerity of the service.

He visited Canada for a second time in 2001 with his "comrade in arms" Duke Maskell. They had recently published a jointly written critique of the contemporary British university, *The New Idea of a University* (2001). Robinson had also just published the first of the four books in his *Coming to Judgement* series, *The English Prophets* (2001). Both men spoke at a symposium at Brock on the state of the contemporary university, and at McMaster on *Paradise Lost* (Robinson) and D. H. Lawrence (Maskell). As well, Robinson preached at St. George's Reformed Episcopal Church (formerly St. George's Anglican Church) in Hamilton, Ontario. Naturally, his sermon stressed the centrality of both the King James Bible and the Book of Common

Prayer in Anglican tradition and worship.

Ian Robinson's last visit to Canada was in 2011. On this occasion, he preached once again at St. George's. Also, he spoke twice at Redeemer University in Ancaster, Ontario. His first lecture was entitled "The Christian Idea of Tragedy in Shakespeare's *King Lear* and Dickens' *Bleak House*", after which he was presented with a red Redeemer University T-shirt which, with comic irony, he accepted as the equivalent of an honorary degree. Later, he took part in a public discussion of Bible translation with Redeemer Biblical scholar, Dr. Al Wolters. Dr. Wolters defended modern and contemporary Bible translations while Robinson stressed the literalness and overall superiority of the King James Version. On All Souls' Day (November 2), Robinson addressed the Toronto Branch of the Prayer Book Society of Canada at Trinity College, University of Toronto at the invitation of the branch's president, Dr. Diana Verseggy, and later attended a service of Holy Communion at St. Thomas's Anglican Church. He also visited Algoma University in Sault Ste. Marie, Ontario where he spoke to Michael Di Santo's students on "How to Read Shakespeare's Blank Verse". Finally, he spoke at Laurentian University in Sudbury, Ontario to Laurence Steven's students, again on Shakespeare's prosody. These lectures were incorporated into his final book, *How To Read Shakespeare's Verse*, in 2019.

My last meeting with Ian Robinson occurred on March 21, 2012 at the annual memorial service for Archbishop Thomas Cranmer, organized by the Oxford branch of the English Prayer Book Society, at St. Michael's Church at the North Gate. Following a service of Morning Prayer, the congregation processed to the site

of Cranmer's martyrdom outside the gates of Balliol College. After a silence and prayer, the congregation continued to the Martyrs' Memorial where a wreath was laid. After lunch with Ian, Gillian and I walked with him to Oxford railway station where we were to catch our respective trains. We noticed Ian lean heavily against a crossing-light post near the station, and realised then that he must be unwell. Nevertheless we were shocked by the news of his death. As our friend Terry Kleven said, "He gave us so much." My strongest memory of Ian is of his saying to me, "I am only in trouble when I can't pray."

Ian Robinson's graveside funeral at Retford Cemetery was conducted by the Revd. Dick Lewis according to the 1662 Book of Common Prayer with, as Ian requested, "no additions or emendations". It was attended by his widow, Dr. Hilary Robinson, their son John and his wife Emma Kerry, daughter Christina and her husband Professor Bibekbrata Gooptu and their children Lila Jane and Kiran John Gooptu, and Ian's brother-in-law Nicholas Berrow. With them we mourn him, as do his many friends.

Ian Robinson's last book that involved discussion of Anglican liturgy was *British Values and The Book of Common Prayer* (2017). It opens with an epigraph from James Thomas East's hymn, *Wise Men Seeking Jesus* that reads: "But if we desire Him / He is close at hand; / For our native country / Is our Holy Land." Our Holy Land is in whichever land we find Jesus. As Ian said, we are only in trouble when we can't pray.

(The Ven. John Ferns is a retired archdeacon of the Reformed Episcopal Church who attends St. George's Church in Hamilton, Ontario. All of Ian Robinson's books can be ordered post free from www.edgewaysbooks.com.)

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